

THE
Methodist Magazine,

FOR MAY, 1822.

—●●—
Divinity.
—

A SERMON ON UNITY AMONG BRETHREN.

BY THE REV. PETER P. SANDFORD.

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!
2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;
3. As the dew of Hermon *and as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even life for ever more.*—Psalm cxxxiii.

DAVID, who is supposed to have been the author of this Psalm, had an experience of the evil consequences of jealousy, discord, division and contention in human society, to a considerable extent; and he also knew what it was to be exiled from his country, and separated from his friends, having been driven from his home, his family, his friends, the sanctuary of God, and the ordinances of religion, by the jealousy and cruelty of his father-in-law, King Saul. And even after being called to fill the Throne of Israel, he was compelled to witness the evils which are inseparable from a state of civil hostilities, whilst warring with the house of Saul. And though he finally prevailed over his rival, and was quietly seated on the Throne of all Israel, ruling over the whole of the twelve tribes, and even swaying his sceptre over the surrounding heathens, whom he had conquered and reduced to tributary provinces; yet in his own family and among his own children, he was called to witness such contention and animosity, and even bloodshed, as were calculated to destroy his domestic comfort, and to produce in his mind the most exquisite grief; until, at length, he was driven from his Throne by his son Absalom, and obliged to save his life by flight. The death of this rebellious son, while it saved his own life, was a subject of extreme

anguish to the mind of David, insomuch that he even wished that he had died in his place. But David was reserved to see another of his sons attempt to usurp his throne. Adonijah, aided by the principal men of the kingdom, formed the design of seizing upon his father's Throne ; and was only prevented by the vigilance of some of David's faithful servants.

Being placed at the head of a great and flourishing nation, David was enabled to see that unity of sentiment, design and energies, is generally invincible ; especially when men are thus united in the service of God ; and that nothing but their own divisions, insubordination to and defection from God, could mar their happiness, or ruin their prosperity. Placed at the head of a religious nation, he was also, under God, placed at the head of the only visible church of God, then in the world : for although he was no priest, and therefore incapable of ministering in the sanctuary of the Lord, yet all the Ecclesiastics and Ecclesiastical matters, were subject to his superintendence and control. Hence the extensive provision which he made for the building of the Temple, and the service of the sanctuary, and also, the order of divine service, and the classification of the various ministers of the sanctuary, which he established ; and it is worthy of remark, that amidst all the great variety of National and domestic infelicities, which are recorded in the history of David's life, there is no mention made of any disagreement among the various orders of the ministers of God, from the High Priest down to the Nethinim : nor of any contention between David and any of the Ecclesiastical orders. Here, therefore, David could behold the advantages of unity among brethren ; and to these he could point his subjects in general, and his own children in particular, and say, Behold, how good and how pleasant it is for brethren to dwell together in unity.

We shall be led in this subject to notice,

I. What it is for brethren to dwell together in unity.

II. What is said concerning such a state of society.

Unity signifies oneness, i. e. agreement in sentiment, affection, design and conduct. The term brethren is used to express the relation which subsists between the whole race of mankind because they have one common nature, have descended from one common parent, have the same common interests, and are capable of mutual benefit. It is used also, for those of the same nation, of the same religion, or members of the same religious society ; and for distant natural relatives, as well as for those who belong to one family in consequence of having descended immediately from the same parents. For brethren to dwell together, is for them to dwell in the same house or family ; to dwell in the same neigh-

bourhood ; or to be associated in the same community, whether civil or religious.

Sometimes it becomes necessary in order either to prevent or to put an end to contentions among brethren, that they be separated from each other, and it is always better that they should be parted asunder, than to live together in contention and discord. But David, speaking by the Spirit of God, informs us that it is best for them to dwell together in unity.

In order to the very existence of society, whether civil or religious, there must be government, laws, officers, as well as subjects. The father of a family, the constituted authorities of a nation, and the ministers of the church of God, must all have a sufficiency of power invested in them, to enjoin and enforce obedience to such laws and regulations as are necessary to the peace, good government, and prosperity of the community over which they are placed ; and the power invested in them must be exercised when necessary ; and the constituted authorities, as well as the laws, must be respected by the members of the community in general, and each individual, whether officer or member, must stand in, and faithfully discharge the duties of, his station : without which a state of peace and good order in society cannot exist : wherefore, for brethren to dwell together in unity, there must be,

1. A general agreement concerning the government, under which they are associated. If a people imagine that the constitution of the government under which they are placed, is in its nature and tendency, destructive of the interests of the community, or of any particular class of it, it will naturally tend to produce restlessness and disaffection among them : and unless it be checked in its commencement, it will prove a source of destructive divisions, contentions and animosities. It too frequently happens, that a designing individual, or a few designing individuals, taking advantage of the ignorance of unsuspecting persons, blow up the flame of contention and discord, even under the best governments in the world. If, therefore, we would promote the unity of the brethren, we must inform ourselves concerning the nature of the government under which we are placed : and if we find it to be good, we must support it with all our might. But if we find it any way defective, we must make use of only legitimate or constitutional means to have such parts as are defective changed for others that are better calculated to promote the interests of the community. Nor should we ever admit a thought to occupy our minds for one moment, that is calculated to lead to measures destructive of the peace and good government of society, merely because we may discover, or imagine that we discover, some defect, either in the constitution of the government under which we are placed, the laws originating from the constitution, or the administration of those laws ; except it be clearly demonstrated, that the constitution, laws, and administration combined, are radically

bad, and such as to produce greater evils, when viewed in all its probable results, than will be produced by a state of revolution in society.

2. There must be not only a good understanding and friendship, subsisting between the various members in the community, but also there must be due subordination. Under a good government every individual, from the chief in power and authority to the lowest subject, is placed under constitutional restrictions, and subjected to rules of order and discipline. Officers have duties to discharge for which they stand accountable; and members have duties to discharge for which *they* are accountable, and both should account it their highest interest as well as bounden duty, to perform *their several duties*, with fidelity.— There must be a general agreement and good understanding subsisting between those who are placed in authority, and such as they are to exercise authority over; otherwise the unity of the brethren is impossible. The power invested in an officer in any community, ought ever to be considered, both by himself and others, as designed for the benefit of the community in general, and of those over whom it is to be exercised in particular. He who discharges the duties of an important office in society, has a burden to sustain and performs a task which no man, did he properly know and consider it, would ever wish to do, were it not necessary for the good government, order, and prosperity of society. Were this properly considered, there would be fewer office hunters, and fewer who would be disposed to complain of due subordination, and the legitimate exercise of the powers invested in the hands of civil and Ecclesiastical rulers. Officers, therefore, should be duly respected. Contempt of the man, will naturally lead to contempt of his office and authority. There is a sacredness attached to office, which, if it be not rightly considered and respected, will prove destructive of every social principle: and on the other hand, there is a sacredness in society, and in the rights and privileges of each individual member, which cannot be too carefully guarded by those in power. But the grand cementing principle is friendship or love. A union of hearts alone can secure the unity of the brethren. A union of hearts will bind the officer to those over whom he is placed, and induce him to seek, with unabating ardour, their general and individual benefit: and a union of hearts will cause the members of the community to seek, with equal ardour, to maintain the authority, the credit, and the interests, of those who rule. Prejudices and partialities, setting up one to the injury of another, with the whole host of evils attendant upon such unreasonable passions and conduct, cannot exist where there is a proper union of hearts. But this agreement, founded upon mutual affection, is not only necessary between officers and people, but it is equally necessary between the various members of the community; and, therefore, he who wishes to promote the unity of

the brethren, will find it necessary to seek the aids of the Spirit of God ; and to guard his heart, his tongue, and his ears, with every faculty of his body and mind, against the ten thousand temptations which will be presented by the devil, the world, and the unhallowed principles and affections of his own heart. He must not only guard against lightly believing evils of any one, but also exercise a spirit of forbearance, check the first rising of disaffection, turn away from tales of scandal ; he must shun those who are guilty of talebearing, backbiting, and evil speaking, as he would the wasting pestilence ; and religiously abstain from all these evil practices himself, and cultivate every friendly and social virtue in his own heart, and recommend it to others both by precept and example.

3. There must be unity of design. Where the members of a community are not united in design, little can be effected. Some may form designs of great utility to men in general, and to their own community in particular ; but unless their brethren unite with them, little or nothing can be effected ; but if opposite designs should be formed, they will paralyze each other's efforts, and their designs on both sides will prove inefficient. Nay they will even tend to prevent each other from bringing any thing into effect. The glory of God, the good of mankind in general, and the prosperity of the cause in which they are associated, should enter into all their designs : and in order to this the subjects of them should be well and carefully examined in all their parts and bearings. Nor should any individual, or number of individuals, hastily determine on the execution of any project in which the general interests of the community are involved, or in which others are expected to bear a part, until the subject is examined with the greatest possible care. Nor should the designs which may have been formed by our brethren be hastily rejected ; at least there always should be that degree of confidence reposed in those who are placed in responsible stations in society, as to induce us to believe that their plans and measures are calculated to subserve the general interests in the community, until they have been carefully and dispassionately examined by us ; and if on examination, we find them to have a contrary tendency, we ought not to charge it to an evil intention on the part of their authors, without the clearest and most unequivocal evidence. Nor should we ever suffer partial or individual interests, to induce us to oppose a measure which is calculated to promote the general interests of society. Where unity of design exists among brethren, great good is very frequently effected by small means and feeble agents : but on the contrary, where there are opposite designs in a society, the greatest means and the most powerful human agents, are capable of effecting comparatively nothing. And what is still worse, the opposite designs of members of the same community, tend to the destruction of every bond of social order, and to engender every hateful passion,

destructive of individual and social happiness. Wherefore, unity of design is of vital importance to the peace and prosperity of a community.

4. There must be unity of energies and conduct. When every member of a community readily enters into such measures as are calculated to bring glory to God and good to man, great things may be effected without injury to any individual. But when a few are left to bear the whole burden, it cannot fail to be oppressive. It is true, in all public matters, the greatest quantum of labour must devolve upon a few individuals ; but if the whole community stand ready to give their support to these public labourers by their prayers, their counsel, and their money, they will be encouraged to endure the labours and fatigues of public life with cheerfulness, borne up by a confident expectation of success. I say *money*, as well as *prayers* and *counsel* ; because, every body knows that it is indispensibly necessary to the support of every cause, in which men can engage for the benefit of the public, whether it be civil or religious. God, to be sure, could support his own cause and his servants by miracle ; but in general he has seen proper to do it by ordinary means, because he sees it better for man to glorify him in the use of his substance, than otherwise.

What would it be for the whole body of Methodists in these United States, to carry the gospel into every city, town, village, and country neighbourhood, on this vast continent ; and to plant it firmly, by the aid of Omnipotence even among the savages of our wildernesses, were all our energies employed in this good work ! We have abundant means both of men and money, to enable us to commence in the undertaking, were we fully united in this design, and would we all do what we are able to do, in carrying it into effect. Should all this be realized in the space of another century, it would be little more surprising than what has been effected already by the energies of a few aided by the power and grace of God in the progress of Methodism : or rather the progress of the gospel through the instrumentality of the Methodists.

May we be united as a band of brothers, and may this good cause flourish, until the whole world shall unite to glorify God in Christ Jesus, and combine their efforts to promote the best interests of each individual in this great community. It is not only in great matters that we should be united ; but, allowing for the varied circumstances of the members of society, and the peculiar duties of their several stations in life, there should be a general agreement in the whole tenor of our conduct, conversation, and dispositions ; each one thinking, desiring, speaking and doing the same things.

(To be concluded in the next number.)

Biography.

MEMOIR OF MISS ELIZA HIGGINS.

To the Editors of the Methodist Magazine.

New York, March 23, 1822.

DEAR BRETHREN,

I send you for publication the following Memoir, believing that it may be profitable, at least, to many of your readers; especially as an inducement to early piety; and at the same time I consider its publication as the redemption of a pledge I gave to a numerous congregation at the time of delivering her funeral sermon. The account of the religious experience of this devoted child of God, as well as the extracts from her letters, are nearly verbatim in her own words. That such an illustrious example of the riches of divine grace may be rendered profitable to thousands, is the sincere prayer of, dear brethren, yours in Christ.

JOSHUA SOULE.

The subject of this memoir was born in West-Greenwich, state of Connecticut, November 9, 1797. Her father died while she was a child; and when she was six years old her mother, with a younger sister, removed to the city of New-York, where she resided, except on occasional visits, till the time of her death. She had been instructed from a child in the principles of religion. And having chiefly attended the ministry of the Baptists, she was inclined to the opinions which they maintained. Nothing very particular occurred till about the thirteenth year of her age. At this period, her mind was seriously impressed with the importance of eternal things. Hearing of the death of any person always excited a desire to know if the deceased was prepared, and was accompanied with a manifest concern for her own salvation. From this time her own words will best express the dealings of God with her.

At the age above mentioned she had a remarkable dream, which she relates as follows: "One evening I was informed that a female had taken a large quantity of laudanum, which soon after deprived her of mortal existence. I retired to rest, and that night dreamed that I saw the grass plat to which she walked after taking the fatal draught, and on which she died. I saw her fall a lifeless corpse. I then saw a pit by the side of her, and the devil came out of it: and at the same time smoke and flame ascended out of it. The devil said when he had taken her in, he would have me also. I hastily knelt, and cried to God for help. I believed that as long as I continued praying, Satan could not have me. I greatly feared that I should be exhausted, while he stood

waiting for me. Language is too faint to describe the agony of my mind. While in this frame I saw a form like an angel in a cloud, and heard a voice say the enemy should not have me, at which I suddenly awoke and found myself kneeling." She continues the relation of her experience as follows. "From this time I was convinced that I was a fallen creature, and that I lived under the displeasure of God. I plainly saw that there was no real happiness in any thing, except in a life devoted to my Creator and preserver. I believed if I attended to private prayer, was watchful, and dressed plain, I should be happy. I carefully attended to these duties, and many times while pouring out my soul to my heavenly Parent I was very happy. Still I was unacquainted with the pure light of the gospel doctrines, and also with experimental religion; and instead of opening my state to others, from whom I might have received instruction, I confined these exercises in my own mind. For three years I continued in this frame, progressing but very slowly, still remaining very ignorant of the plan of salvation; but the strong impressions which were made on my mind by the dream, continued until I was blessed with a spiritual change.

"The pleasing snares of this transitory world, and the gay circle in which I moved, had a great tendency to draw my mind from those duties in the performance of which I had often found much consolation. At this time my health was good, and my prospects very pleasing, and I pursued happiness in the vanities of the world. In this situation I gradually neglected prayer, and the sacred word became a sealed book to me.

"The gracious Lord, seeing that I would not be drawn by love, used his afflicting rod, and deprived me of health. Infinite mercy mingled the cup of earthly felicity with wormwood and gall. I sought for medical aid; but found no relief. An all-wise providence called two of my physicians from time to eternity while they were attending me. This was truly afflicting. I then resolved to trust no more in the arm of flesh. The anguish of my soul at this time was indescribable. The frowns of an angry God, and the fear of eternal misery began to prey upon my spirits, and the exercises of my mind bordered on despair.

"Thoughts of death and judgment seemed constantly to dwell in my mind, and sleep often departed from me. One night I dreamed that that dread period, the day of judgment, had arrived, and I was unprepared. I saw the Saviour of mankind descend from heaven in a cloud. I saw the world on fire, and the flames approaching me, and thought if I could offer up one prayer I might be accepted. These words were strongly impressed on my mind, 'He that is unjust, let him be unjust still, and he that is righteous let him be righteous still.' I then suddenly awoke, and felt grateful that I was not in eternal misery. During these exercises four years elapsed, three of which I attended the ministry of the

Methodist, and one the Baptist. I felt an aching void—a restless inquietude of soul almost without the light of hope. From the period of my first convictions, I had confined these exercises within the narrow limits of my own breast. By this I deprived myself of much consolation. On the 31st of December, 1817, my parents* were going to attend a Quarterly Meeting. I was desirous of attending with them, and accordingly went and heard two sermons with indifference. After the sermon the Rev. S. Merwin ascended the sacred desk to close the meeting. His address was particularly to sinners, and he pointed them to the balm of Gilead, and to the heavenly Physician. Every word reached my heart, and I yielded to the strivings of the Spirit, and came to a fixed determination to seek that peaceful, but unknown, way which is only to be found in the religion of Jesus. I immediately left the gay circle of my acquaintance, who were seeking happiness in vanity, and chose the dear followers of the meek and lowly Saviour for my companions, who led me to the foot of the cross; and I was enabled to take it up and seek diligently for a spiritual change. I was then blessed with a hope, and firmly believed, if I incessantly sought for it, I should be blessed with the light of God's reconciled countenance.

"Feb. 19, 1818. I joined class, and found class-meeting to be very profitable. For seven months I earnestly sought, believing that I should find remission of sins.

August 13th, I attended a Camp-Meeting, resolved not to leave the ground until I was blessed with a change of heart. I thought if I perished, I would perish at the feet of sovereign mercy. All the exercises of the meeting were very solemn to me except the praying circles, which I disapproved.

"Friday the 14th, after a sleepless night, I went early to one of these praying circles. For a while I stood as a critic, and then went without an invitation and knelt as a penitent. I was convinced of my state by nature, and of what I ought to be by grace. I earnestly prayed for living faith; and to be enabled to believe and receive was my most earnest desire. I soon felt a firm belief that my Heavenly Father heard, and would answer to the joy of my heart. The preachers and leaders prayed with me; and this exercise continued until near sunset. I then said that I had drank deeply of the wormwood and the gall; and soon after I saw by faith a ray of divine light coming from God: it came into my mind and dispelled every cloud, and removed all my distress. I was extremely happy; but silent. Soon after this the prayer meeting closed. In the evening the enemy of souls desired to sift me like wheat. He suggested that there was no God; but here he could not prevail against me, for I knew there was a Supreme Being. It was then suggested to my mind that religion

* Her mother had married a second husband.

was a delusion ; and although I knew that I had received spiritual light and comfort, yet I reasoned with the enemy till my mind was greatly distressed. I spent the night in reading and prayer. Saturday morning the storm subsided and my mind was in a sweet calm. During the day I was raised above terrestrial things, and until Wednesday I was lost in an ocean of love. After this my confidence remained unshaken, but my evidence was not as bright as it had been. In September I again had the blessed privilege of worshipping God in the grove. At the close of the meeting the Spirit of God bore witness with my spirit that I was a child of God, and at the same time I received a strong impression that I ought to make manifest what God had done for me. Under this impression I was constrained to speak publicly of the gracious condescension of my heavenly parent to such an unworthy dust. After this my joy was full ; and ever since my way has been clear and my faith stronger. In September, 1819, I attended a Camp-Prayer-Meeting." [This meeting is usually held in the city immediately after the Camp-Meetings, for the purpose of ascertaining the subjects of convicting or converting grace, with a design of putting them into classes, or of placing them in such a situation as may afford them the best means of instruction.] "I felt on this occasion an earnest desire to be filled with all the life of humble love, and to have all the corruptions of my heart destroyed. I continued kneeling in silent and incessant breathings to God for a clean heart. By faith I saw an inexpressible fulness in Christ, and felt a solemn sense of the divine presence overshadowing me, and rays of divine light poured into my mind. I promised if my heavenly Father would grant me this blessing, I would testify of it in the congregation of his people : and with fear and trembling I was enabled to take up this cross. To my sorrow I have to confess that after this, by not observing the order of God, who has told us that 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation,' I lost the clear evidence of this great blessing ; but still I enjoyed the consolations of the Spirit. I rested not, but earnestly sought again for the witness of sanctifying love. These words were repeatedly impressed on my mind, 'I will ; be thou clean. Go and sin no more ;' but I did not at this time receive the blessing by faith. After many months the same words were again strongly applied to my mind, and I received them and cried out '*Lord am I clean ?*' and the answer was, '*thou art clean.*'" Here she closes the particular account of her experience, in which we have a striking exhibition of the power of her Saviour's grace, and the depth of her humility.

(To be Continued.)

Scripture Illustrated.

OBSERVATIONS ON JOB XXVIII. 4.

Extracted from Peters on the Book of Job ; and communicated by William Beal.

THE author of the book of JOB was perhaps, the most concise writer that ever appeared in the world ; he just gives you a glimpse of things, and leaves the rest to be supplied by the imagination of the reader. His thoughts are, like the gold and jewels he speaks of, precious in themselves : but we must sometimes labour hard, and go deep for them. Of this we have a proof in what follows ; where he proceeds to give another instance of the daring spirit and ingenuity of mankind. How they cross the broad rivers, and arms of the sea, for commerce ; where there is no path for the foot of man ; where they lessen to the sight, and are tossed upon the waves.

This I take to be the meaning of verse the 4th, which may be literally translated thus,—*Paratz nachal meyim ger*—*The flood interrupts from with the stranger*, (or *me-yam ger* from the stranger people, a *populo hospite* ; the Hebrew will bear either rendering ; for it is the pointing only that makes the difference :) It follows, *han-nishcachim minni regel, dallu me-enosh, nayu* : Forgotten of the foot, they appear less than men, they are tossed. If we were to see such a passage in PINDAR, I am persuaded we should think that which I have given above to be the sense of it ; and admire the strong and lively images here set before us.

There are but two places (that I remember) in the Book of JOB, where there is any illusion to navigation ; and both shew it in its infancy. One is chapter ixth, verse 26, where JOB compares the course of human life, and the rapidity with which it passes, to the *swift ships* ; or, as it is in the margin of our Bibles, *ships of desire* ; that is, such as are longed for, and long to be at their destined port, and crowd all the sail they can for this purpose.

This gives indeed a very poetical image. But if we will take the judgment of a very learned Commentator,* he tells us, it ought rather to be rendered, *ships of cane, or the papyrus* ; that is such light vessels as they used in passing the river Nile, and other great rivers, and arms of the sea. This, no doubt, was the first essay made by mankind towards navigation ; and perhaps the farthest that their skill had reached in JOB's time.

The other passage is this beautiful one before us, where the sea is not so much as mentioned, but *nachal*, a torrent or flood : some arm of the sea, perhaps, of a few leagues over, which

* Schultens.

dividing the several nations, must interrupt their hospitality and commerce with each other, or render it very difficult and far about ; unless by the help of navigation, and the hardy mariner's venturing boldly to cross the strait.

One would think that Job had the boat and mariners in his eye, when he describes them so poetically in these three remarkable particulars : that they are *forgotten of the foot* that is, their feet forget them, and are no longer serviceable to them in this very different way of travelling : that they *lessen to the sight*, *dallu me-enosh*, *extenuantur præ homine* ; they look like crows instead of men, as they go off farther and farther from the shores ; and, lastly, *nayu agitantur*, are tossed up and down upon the billows. The word seems to denote any involuntary and irregular motion ; and is used by the Psalmist for the staggering of a drunkard, to which he compares the unsteady motions of a ship's crew, tossed in a storm, in that fine description, Psalm cvii. 27 ; *They reel to and fro and stagger like a drunkard, and are at their wit's end.*

I cannot forbear observing, that there is another place where the word is used with the greatest beauty and propriety ; but the sense of it has been unhappily overlooked by our Translators : I mean in JOTHAM'S Apologue, or fable, Judges ix., where the olive-tree says, *Shall I leave my fatness, &c. and go to be promoted over the trees !* Thus it is in our translation.

But the *Hebrew* word never signifies, to be promoted, or preferred ; but to be moved to and fro, to wander, to stagger, to be shaken, to be tossed. The motion of trees by the wind is remarkably expressed by this word, Isaiah vii. 2.

I could wish it had been rendered, therefore, according to the exact and genuine sense of the word, *Shall I leave my fatness ? shall I leave my sweetness ! and go to be tossed upon the trees ?* What a lively image of the hazards, and the cares of government ! As if the king of the trees were to have his throne placed upon the top of the highest tree in the forest, and be there exposed to every storm of wind that blowed. Certainly they who experience the advantages of good government, and dwell safely, every man under his vine and fig-tree : (or, suppose it an oak or an apple-tree, with the fruit of the vine and fig-tree brought home to them from afar ;) while they enjoy that sweetest of all earthly blessings, Liberty, civil and religious, as far as the ends of government, and the peace and order of society will admit, do not always consider how much they owe to their governors.—*London M. Magazine.*

The Attributes of God Displayed.

FALLS OF NIAGARA.

THE following description of the far-famed FALLS OF NIAGARA is extracted from "A Pedestrian Tour of two thousand three hundred miles in North America."—Having frequently visited this celebrated place, and witnessed with a mixture of horror, amazement, and delight, this wonderful work of nature's God, we can bear testimony to the justness of the description, that is, as far as human language can describe the sublime, the beautiful, and the hideous cataract of Niagara.

WHEN springing through the bushes, I saw, opened at once, a full and distant view of Niagara Falls, a flash of unaccountable disbelief passed over my mind, that these could not be the Great Falls, so wonderful, so tremendous. The fact is, the grand spectacle from this position exhibits all its beauties, without any of its terrors. The river is observed pouring, smooth and rounding, over a ledge or precipice, in two sheets, separated on the top by a small tree-covered island. The portion on the left of the island upon the American side, termed from a fortification in the vicinity, the fall of fort Schloser, runs in a straight line with this bank of the chasm, and is in consequence little seen. But the larger portion, commonly called the Horse-shoe fall, runs circuitously from the Canadian shore to the island, appearing in open view, with the main body of the water, pouring green, white, and foaming, one hundred and fifty feet to the bottom. The American fall is one hundred and sixty-two feet: the sheet of water, however, is thin, and the spray which is formed scarcely rises to the top.—The Horse-shoe fall creates a deep stunning roar, and whirls its spray, volume after volume, a thousand feet into the air, till it seems to mingle with the clouds above. Fantastic shapes, giants, towers, and sea-monsters, may be descried upon the spray, as it swells dark and watery upon the atmosphere. Sometimes a majestic being seems to rise, with his arms outstretched, and his wings gradually expanding: his head strikes the clouds, and slowly separates from the body. Now the wings and arms spread, and become the boughs of a tree, waving in the wind, and bending from its violence. Suddenly the mist rolls in thick folds from beneath, like the smoke of a house in flames, and, mounting higher and higher, assumes the form of a straight upright column, supporting the arch of the heavens. The column breaks, and, as if its demolition had raised a dust from its ruins, new volumes ascend, and afford new employment to the fancy.

Having amused myself long enough in tracing figures in the spray, and surveying the streaming chute, rendered by the mid-day sun of a most dazzling brightness, I advanced along the brink, and found myself, all of a sudden, in a pleasant grove of trees, with

their roots washed by the waves of the river, which spreads like a boiling ocean immediately above the falls. This is an astonishing scene : billows rebounding back from concealed rocks, dash aloft, and hide the prospect of the opposite shores : islands and clumps of rocks and trees lay scattered among them, feebly endeavouring to stop the irresistible violence of the rapid.

The strait or river of Niagara, after re-uniting at the extremity of Grand Isle, continues three miles in a westerly course, and then suddenly bends north-east. Before it reaches the bend, the stream contracts from a mile and a half in width to about three quarters, and dashing furiously, like a turbulent sea, for half a mile over a gradual though rocky descent, leaps into the gulf at the very point of the angle. From a collection of mills and factories arranged along the American side of the rapids, denominated Grand Niagara or Manchester, spreads in view the expansive bay, bounded by champaign lands. Chippewa appears at a distance, scattered about the mouth of Chippewa river : Navy Island and the woody shores of the Grand Isle lie at a great distance on the left, and opposite upon a high bushy bank, Ontario Hotel rears its white colonnades. Midway, firm among the roaring breakers, is Goat or Iris Island, to the romantic walks of which, a bridge, lately rebuilt by Judge Porter, after passing over an intermediate island, leads from the American shore. It was not without terror that I saw the violent surges beating against the slender props of this bridge, and within a stone's throw of the river, leaping into the yawning gulf, and involving the objects beneath in dense vapours. The small island across which the bridge passes, is called Bath Island, and has upon it the toll-keeper's dwelling, and a commodious bathing house. Parties in summer, after refreshing themselves at the intermediate island, stroll among the retired groves of Iris Island, where, from a precipice of two hundred feet between the two falls, an interesting view of both sheets, tumbling on the right hand and left, is obtained. There is a beautiful seclusion. While the footstep is led by paths among the gloomy trunks of large forest trees, one of the grandest objects of nature shows at times white through the bushes, and with its solemn roar impels the mind to contemplation and awe. Adjacent are the other little islands, with their close planted firs expanding over banks, upon which neither man or quadruped has ever yet dared to step, and deform the rustic elegance of nature.

For the convenience of descending to the bottom of the falls, permanent stairways have been durably fixed against the sides of the precipice. From the foot of the stairs, down the slope, steps are made of rough stones, with a rude banister for a support, leading to a ferry-boat on the shore. The Charon of the stream, as I descended the steps, was standing at a sort of reel, with which he draws the boat out of the water, awaiting with patience the approach of adventurous passengers. I perceived him pushing his

bark, with a lady and gentleman, into the green current, and tugging manfully against the streams which pass down, bearing on the surface quantities of foam ; until at length he landed his charge in safety, and received the hard earned price of his labour.

Various kinds of trees have fixed their roots beneath the impending cliffs, at a distance below the falls. Nearer and occasionally receiving the sprinklings of the mist, shrubs and flowering plants, in the highest perfection, lift their bright luxuriant heads above the broken stones. Each crevice, and each spot of earth, on this fertile though rugged part of the slope, is a garden of the sweetest, gayest flowers of the forest. Under the continually showering spray, vast rhomboidal rocks which earthquakes have shaken from the summit, are covered with long bending grass, and the watery interstices among them are filled with aquatic weeds.

Here from the top of a huge block of limestone, I viewed with dumb amazement the falls overhead : thundering tumult shakes the basis of the cliffs ; a powerful breeze assaults the face, blowing at times rolling clouds of spray. White and foaming, the cataract is just perceived pitching over and breaking apart ere it is half way to the bottom : dazzling mist envelopes the sight, and nothing more is to be seen. Turning around, as the spray showers from above, the thin form of the rainbow, like some ethereal spirit, sweeps its radiant circles through the air.

Although the current below the falls is extremely rapid, a passage over it, on account of its depth and smoothness, can be effected without any danger. Having crossed over, I advanced immediately to the part where we can penetrate behind the falls ; which, (contrary to many accounts received) is an undertaking of no ordinary kind.

We are first obliged to proceed half a mile from the foot of the stair ladder on this side, beneath the impending bank ; springing upon the sharp angles of rocks in some places, and in others, dashing through the dripping springs, which ooze out of the crevices of the precipice. Slabs of slate are continually peeling off and falling from above. After we have advanced most of the distance, probably injuring our feet against the stones, wetting ourselves in the showers from above, and risking, by the falling slabs of slate, a serious blow upon the head, we are suddenly assaulted by a most intolerable scent, issuing from three sulphureous or burning springs, which give all the rocks around them an ochre colour, and load the air with inflammable gas.

Next we are assaulted by furious gusts of wind. Every thing looks hideous, whilst a universal veil of mist adds to the horrors of the scene. The rainbows still gleam behind us, and the dreadful thunder of the waters, like the noise of cannon between contending armies, shakes the very earth beneath our feet, as we descend behind the falls, over the slippery edge of a rock, where the slightest mis-step would instantly dash us into eternity.—

Quantities of large eels, frightened by such unusual intrusion, rush down the rock, and die under the weight of the torrent. The air is so loaded with fine particles of the fluid, that it is scarcely possible to breathe. In a moment our clothes are drenched through; and for a moment only, we dare turn up our eyes to the white obscure sheet in front, the looks of which, the roar, the danger, is enough to appal the stoutest heart.—What a situation for human beings! imprisoned between impenetrable walls of rock and descending water; enveloped by a wild chaos of mixed air and water, whirled about in horrible confusion. It occupies time in describing this, but the impression is momentary, and never to be effaced. Down drop the brimful oceans, crash upon crash; loud peal the hollow rattling thunders. As a thousand crags rifted at once by lightning from the top of a lofty mountain, dart headlong, crumbling, to the distant valley, and reiterating with deafening loudness, stupify the dismayed inhabitant over whose head they rebound; so flies Niagara over us desperately swift; and madly bellowing as it recoils high above the trembling earth, astounds the affrighted senses of the presumptuous mortals, who thus dare to break into this worse than Tartarean dungeon. An awful plunge! Dreadful uproar echoes round the deep abyss, whilst the never ceasing war of jarring elements, break, quiver, burst, and roll around—

As if the phrensied demons of the air,
Loosed from their chains of adamant had met
In fierce encounter.

Mingling yells and groans of horror, appear to unite with the class of sparkling armour, and the angry spirits of the torrent, from their watery caverns, seem to exclaim loud and threatening, begone!—We obey the summons, and hurrying precipitately away, regain a more secure and comfortable station.

At a little distance from the cataract, an immense rock has fallen upon smaller fragments, and formed by chance beneath its bulky weight, a spacious grotto. Other rocks falling, have closed the interstices on the lower sides and left only a low and difficult entrance from above. The clouds of spray hang at times around it, and dripping in refreshing showers, make the place an agreeable and seasonable retreat. Thither I retired for shelter, from behind the torrent; and as the day was considerably advanced, I sat within this hermit-like cave, and dined upon the contents of the “case and pistol” with which every true pedestrian should be provided. Once more I essayed the frightful passage behind the falls, which appears less terrifying on the second attempt. Now completely drenched, I retraced my steps to the stair-ladder, ascended it, and proceeded to Ontario House. On the way, I inquired of a man, whether ladies ever ventured behind the Falls of Niagara? “Aye,” said he, “hundreds.” They fasten a thin

handkerchief over their faces, for interposing the particles of water, stop their ears, and running heroically through the deluge of spray, return, and by soon changing their dress prevent any danger of injuring their health.

The path leads along the brow of the precipice, from any part of which is obtained the best and most comprehensive view possible, of the Grand Falls. A capacious prospect of them is afforded from the well known Table-rock, the cliffs near which, and a part of that huge projection itself, fell three or four years since, with a tremendous crash, and exposed the internal structure of the fetid-limestone, which has numerous small cavities mostly filled with a soft calcareous mineral, aptly denominated from its appearance, *petrified foam*. Heaps of fragments of rock lay at the bottom of the American falls, presenting from this side a very singular appearance. The water dashes upon them, and rolling in different channels which have worn deep among the stones, causes by the friction, a mist to rise from the whole surface of the descending streams; resembling in a great degree, rivers of smoking lava rolling down the side of a burning mountain.

Logs of wood, curiously smoothed and rounded, at each end, are always floating at the edge of the river, which, originally rough trunks of trees, have been a long while rubbing against each other under the cataract, and have at last been extricated in that regular form. Whatever comes over the falls is destroyed and broken to pieces. Fishes without life, parts of animals, and the limbs of human beings, it is said, are sometimes found washed on the shore. Accidents, however, are not as frequent as might be expected: but such as we do sometimes read of, are of the most distressing kind.

Upon the roof of the large hotel on this side, the proprietor has made a platform with seats and boxes of earth, and vines and flowers growing over a frame work: the house itself stands highly elevated, and from the still higher peak, spreads, a prospect unrivalled in extent and grandeur. The broad sweep of the Niagara is traced in its smooth majestic march to the boisterous scene which must disturb its tranquillity so soon, and to the cloudy gulf into which it is so soon to be precipitated. At first it recoils from opposing rocks; and then, mad with resistance, bounds frantically over the descending ledge—again recoils—again bounds forward, and tossing the foaming billows into the air, as it struggles hard through the narrowest pass, trembles, bounds once more, and at last launches down, exulting in the glory of its own magnificent display. It is indeed a wonder, thus to behold the accumulated waters of a chain of lakes and large rivers, extending two thousand miles over the north-western territories, here centred in a narrow strait, falling over a ledge of one hundred and sixty-two feet, and descending nearly as many more between the lofty sides of a contracted chasm.

The Grace of God Manifested.

For the Methodist Magazine.

MEMOIR OF MISS ELIZABETH HOUGH, OF CHILLICOTHE, OHIO.

WITH the view of perpetuating the memory of a highly esteemed and pious young lady, and of holding up her example as an encouragement to others, to "follow her as she followed Christ;" the writer begs leave to offer to the readers of the Methodist Magazine, the following brief memoir.

MISS ELIZABETH HOUGH was born in Fayette county, Pennsylvania, on the 30th of May, 1797, of highly respectable parents, of the society of *Quakers*. Her father, the late Benjamin Hough, Esq, of Chillicothe, a gentleman of amiable character and greatly respected by his extensive acquaintance, filled various important offices in the state of Ohio; particularly as a member of the Legislature, and as Auditor of the state. On his appointment to the latter office, in the year 1808, Mr. Hough, with his family removed from Steubenville to Chillicothe, at that time the seat of government of the state.

Of the early life of Miss Hough, nothing remarkable is recollected. She often suffered much from a peculiar affliction in the glands of her mouth and neck, to which she was subject from her birth. She was thereby frequently prevented from partaking of the pleasures and amusements, in which her youthful associates and acquaintances were engaged; and sometimes felt a disposition to repine at her lot, and murmur on account of it—particularly as she had not even the hope of obtaining relief from her affliction. She occasionally attended the public worship of God in the Presbyterian Church; but the truths of the gospel do not appear to have made any lasting impression on her mind. It is not known that she felt any unusual concern for the salvation of her soul, until she was in the twenty-first year of her age.

It was in the summer of the year 1818, a short time before the commencement of the memorable revival of religion in Chillicothe, that the Spirit of God wrought in the mind of Miss Hough, a conviction of her lost and dangerous state by nature, and she was brought to feel her need of a Saviour. The manner of her conviction may afford additional encouragement to Christians, to recommend religion by *precept* as well as by *example*. There lived at this time, in the family of Mr. Hough, as a boarder, a young gentleman who had recently been made a subject of Divine grace, and obtained a knowledge of Christ through the remission of sins. Feeling an earnest desire for the salvation of others, particularly his intimate acquaintances, he sought opportunities

to converse with them about religion. With a countenance and voice which bespoke his anxious concern for Miss Hough's spiritual welfare, he remarked to her, one day, as she passed him in the entry of her father's house, "*What a pity it would be, if, after suffering so much affliction in this life, you should be miserable to all eternity !*" These few words were the most effectual sermon she had ever before heard. She heard them with apparent indifference ; but after retiring to her room, the Spirit of God applied them with force to her heart and conscience. She endeavoured to banish the thought ; yet still the words seemed to be sounding in her ears—" *What a pity ! if, after suffering so much affliction in this life, you should be miserable to all eternity !*" She tried to divert her mind, and shake off those serious reflections ; but her efforts were unavailing. The Spirit of God had fastened conviction on her mind ; and the rays of Divine light which shone into her soul, gave her a clear discovery of her lost and undone condition, without a Saviour. She saw and felt that she was a sinner, and that, as such, the wrath of God was hanging over her ; and now she was brought to cry, in the bitterness of her soul, "God be merciful to me a sinner !" Tears of penitence and sighs of distress evinced the anguish of her soul.

Feeling now her need of spiritual instruction, and of religious society, she attended the public worship of God in the Methodist Episcopal Church, where she heard the doctrines of free grace, repentance, and salvation by faith, illustrated and enforced greatly to her encouragement and comfort. About three weeks after her conviction, being satisfied with the doctrines and discipline of the church, she united herself to it. A few days after this, while prostrate before God in her room, praying and crying to Him in the deepest anguish of mind, for deliverance from the guilt and burthen of sin, she was enabled by faith to venture her all upon Christ for salvation, and instantly experienced the pardoning mercy of God. Her distress and anguish was in a moment removed, and her soul truly filled with that joy which is "unspeakable and full of glory." In the fulness of her soul, she immediately proclaimed to her friends and acquaintances, what great things God had done for her—the change which she experienced—the happiness she felt. She rejoiced greatly in God her Saviour, and

"Jesus all the day long,
Was her joy and her song."

From the time of her conversion, she entered with delight upon the practice of the duties of religion ; and from thenceforth to the day of her death, continued to adorn her profession by a "Godly walk and chaste conversation ;" attending on all the ordinances of God's house ; and recommending, both by precept and example, that religion which was now

"The joy and delight of her heart."

Her faith was strong, and in continued exercise : whereby she was enabled to walk in the light of God's countenance, and to "ask and receive that her *joy might be full.*" Ofttimes has she been so overwhelmed with a sense of the presence and love of God, as to sink nerveless to the floor. In the ardour and fervency of her soul, she experienced how inadequate language is to describe the fulness of joy, the "peace which passeth all understanding," which she felt. As "out of the abundance of the heart the mouth speaketh;" so it was her delight to converse about the things of God and of eternity. She regularly attended her class-meetings, whenever practicable. She greatly loved this excellent means of grace ; and the rational account which she gave, from time to time of her experience in the things of God, was rendered a blessing to her class mates. Thus it appeared that God in His wisdom was preparing our afflicted young sister, gradually for that "rest which remaineth for the people of God," and into which she was shortly to enter.

In the early part of the year 1819, Mr. Hough, with his family, removed from Chillicothe to his seat in the country, about two miles distant ; where, in the month of September following, he died, leaving a large family of children, most of them young.—This was a very painful dispensation of Divine Providence to the whole family, but peculiarly so to Elizabeth, who from her affliction, seemed more dependant on the protection and support of her father than any of the family. But her religion taught her submission to the will of Heaven.

It now remains to give some account of the last sickness and death of the subject of this memoir.

In the month of August, 1821, she was attacked with a bilious intermitting fever, which in a few days brought her down to the gates of death. The violence of the disease then somewhat abating, and some favourable symptoms taking place, hopes were entertained by her friends for her recovery. But the vital functions were too far impaired ; her constitution, which had always been delicate, received a shock from which it could not recover. She lingered until the 5th of October following, when life, as it were, gradually ebbed out, and she expired without any apparent pain, in the 25th year of her age.

In the beginning of her afflictions she passed through some painful exercises of mind, concerning her spiritual state. The adversary of souls thrust sore at her, and for some days her mental conflicts were severe. But He who "knoweth how to deliver the godly out of temptation," *delivered her.* About four weeks before her death, while struggling in the strength of faith and prayer, the "snare of the fowler" was in a moment broken ; her captive soul was liberated, and filled with that "love which casteth out fear,"—with "*all the fulness of God.*" She instantly raised her feeble hands and voice in shouts of praise to God. She

seemed truly overwhelmed with a sense of the presence and love of God ; and ceased not, when her strength would permit, to talk in rapturous strains of the wonders of redeeming love, and the glories of a future state of blessedness. Many of her friends and acquaintances in Chillicothe went out daily to see her, to all of whom she spoke with such earnestness and sweetness concerning their souls, and of the love of God, as failed not to touch their hearts.

She continued in this happy frame of mind till the day of her death ; although for the last few days, her strength was so far exhausted that she talked but little. During her illness she was visited occasionally by brother *James Quinn*, stationed preacher in the Chillicothe station. Of those interviews he has favoured me with the following account, with which I shall conclude this memoir.

“ I made two or three visits to our dear sister, Elizabeth Hough, during the time of her last affliction, and always found her mind calmly stayed on God, ‘ knowing in whom she had believed.’ On my first visit, when I entered her room, with a heavenly smile on her countenance, she said—‘ Oh brother Quinn, how I longed to see you, to tell you how good the Lord is to my poor soul. I have suffered great pain, but have had glorious times. My mind has been stayed on God, and He has kept my soul in perfect peace.’ I said, ‘ do you feel my sister that the sting of death is drawn ?’ She replied, ‘ *O yes !* and thanks be to God, *I have the victory through our Lord Jesus Christ.*’ Whilst we sung a hymn and joined in prayer, it seemed as if her happy soul was filled with divine raptures, and lost in the vision of God. Stephen like, she seemed to be looking up steadfastly into heaven. Never shall I forget the expressive, yet inexpressible lustre which shone in her countenance, while she expressed herself to this effect :—‘ Oh ! it is better to depart and be with Christ—I have a better and an enduring substance—I love my blessed Lord, and He loves me—He is mine and I am His—Oh glory ! glory !—praise the Lord O my soul.’

“ On my second and third visits, I found her still in the same tranquil, happy frame of mind. She observed, on my last visit, that she ‘ had not such soul ravishing views at all times ; but that her soul rested in peace, resigned ; and that her confidence in God her Redeemer, remained firm and unshaken !’ I was not with her when she took her exit ; but learn from her mother, that she continued in the same serene and happy frame, until, without a struggle or groan, she slept in Jesus.”

S. W

Chillicothe, (O.) March 14, 1822.

Miscellaneous.

To the Editor of the Methodist Magazine.

DEAR BROTHER,

THE following remarks are submitted with humble deference to your judgment, whether they have any claim to the notice of the Christian public, through the medium of the Magazine.

MONITORY HINTS.

The prevailing triumph of Christianity in the world, is a subject which most deeply interests the breast of the philanthropist. *While Ethiopia stretches out her hands unto God, and the isles of the sea are receiving his law*, the tribes of the forest are imbibing the word of life, and the altars of Christendom are strewn with sacrifices which do honour to the cause of Immanuel. The effusions of joy which flow from a survey of this scene could not well be repressed without doing violence to every feeling of benevolence: yet to the eye of discernment there is one consideration which sometimes gives them a check, and is succeeded by the most poignant sensibility. It is, *that the work begun is not finished*, and that the process which must accomplish it, will probably exclude many fair shoots from taking deep root and flourishing in the garden of the Lord. The requisition, "If any man will come after me, let him deny himself daily, and take up his cross, and follow me," continues of the same unlimited importance through life. Hence the quantum of religion cannot be ascertained by a recurrence to church records. While we dismiss from our account scores whose spurious claim brings them into the register of the saints, it may be well to examine why no more of the legitimate number bring forth the fruits of holiness.

A subject so frequently and so variously discussed as that of religion, may reasonably claim the priority of being well explained and well understood; but from a defect in practice, a suggestion arises, that something remains to be done. To detect the human heart in all its windings and disguises, would require an ability which the writer has no conceit of possessing, but it is thought that some touches may be given which would serve as a clue to other discoveries, and that the inquiry followed up would result in the happiest consequences. Justice to the subject would require that the different gradations of intellect, the variety of personal endowments, the distinction of rank and circumstances which compose the Christian community, should be distinctly noticed. And here is a field so broad, and presenting such a contiguity of objects, that to attempt a sketch of one, may be deemed arrogance. God forbid that we should presume to amuse, while we point not to the heart.

In the science of religion, more than in any other, its peculiar excellencies are unfolded to a close investigation and faithful pursuit : in order to which it is of the first moment to have just perceptions of its progress. A diversity of opinion exists as to the order of the work, while all admit its nature. While some at their initiation conceive they know the whole, others acknowledge a progression without ever arriving at any degree of eminence. Some, with preconceived views of a finished work, having attained to the prescribed standard, remain stationary, or move in an eccentric sphere, without approximating much towards the *centre*; and now and then one fastens his eye upon the *infinite*, superior to external influence or attraction, and too strongly set for the mark to yield to internal perplexities, leaves himself and the world behind, with unslacked ardour pursues his course, till, having returned to his original constitution, he participates the unmixed felicities of the element he was created to enjoy. So deeply debased are we by the fall, that we know not properly the extent and ability of our intellectual or moral powers till by grace we are restored to primitive simplicity. Hence may be accounted the incongruous usurpations upon the prerogatives of others, and the neglect of cultivating and improving upon our own stock. If we reverse the usual order of the climax, and present first the more important character, it is from considering that the effect of his influence upon the less, is likely to be greater than that of a previous direct notice.

There are some who seem capable of deep metaphysical and philosophical research. They can nicely define the different existences of spirit, with its principles of animation and re-action, and trace nature through her various operations of cause and effect, to which native powers is added the refinement of literature. These properties, however estimable, unless divine grace give them a right direction, are naturally hostile to the simplicity of the gospel, for they are apt to claim some distinction in settling the subjects of faith, which can only be done by revelation and spiritual comprehension. The world by wisdom knows not God. But it is not from their internal effect exclusively that hinderances arise ; for they frequently draw from without a train of attendant evils. The respect usually paid to talents is often like a secret poison, working death under the fair appearance of life. If it destroys not immediately, it saps the root of life, and leaves a heartless trunk, incapable of yielding fruit or giving healthful shade. It is easier to endure "reproaches, necessities, perils, weariness, painfulness, hunger, thirst, cold, and nakedness," than to withstand the enchanting voice of adulation and praise. We are not wanting for instances of persons who commenced a religious course with promising abilities for usefulness, whose progress flattered the hopes of the pious, and gained the confidence of the public, till they became entrusted with sacred and import-

ant offices ; at length, intoxicated with vanity at their hasty eminence, they were suddenly precipitated from this premature elevation, and in their descent betrayed not only the duplicity of their own calculations, but a reprehensible credulity in those by whose influence they were brought into notice. It is with regret that we think it important to inveigh against that charity which believes all to be genuine which appears so, and gives ready currency to that stamp of character which bears a resemblance to the true, without sufficiently examining its qualities. Another fact which reflects upon the injured cause is, that many of its lovers love also a little of that adscititious excellence which they vainly expected to derive from an acquisition of members possessing wealth and influence. Though we would not underrate riches or learning, for, subservient to religion, they are of great consequence, yet we would not pay a cringing respect to those who possess them, of whom our holy and exalted religion stands entirely independent.

The abuse or misapplication of the gifts of nature and Providence is one of the heaviest weights in the scale of a Christian's improprieties ; because to these may be referred almost every other evil that we lament. As the stewards of the Lord, we are to improve them for himself only : not a *part*, but the *whole* ; not *some times*, but at *all times* ; and to be so divested of any self-complacency therein, that we may look upon them as the things of another, yet zealous of their right appropriation, as though eternal life depended on it. Could we read the heart, how often should we see those very acts which are blazoned with the highest encomiums, and carry the most benevolent appearances, tinged with a *self-commendation*, which must render them odious in the eyes of God. Let the eloquent *speaker* look for *himself* in his moving expressions and happy illustrations, in his brilliant quotations and judicious references. Let the approved *writer* peruse the admirable pages of *his work*, and observe if no conscious flush of superiority arise while considering his *far-spread fame*. Let the liberal *donor* survey the extent of his charities, and see how many are indebted to *his generosity*, and his *distinguishing ability* to do good.

External improprieties, numerous as they are, might easier be specified than to trace the springs whence they arise. In the first stages of religion there is often concealed in the soul what would shock the maturer Christian in the survey of his experience, when he finds himself able to act free from his native bias and predilection, and feels that none of the restrictions and obligations of the divine law, are difficult or painful. That all have not equal judgment, is as evident in spiritual as in temporal things, and that this faculty is not the criterion of holiness, is also evident ; yet it must be allowed to be one of the most invaluable properties in Christian practice. The errors which so often obtrude

upon the plainest system evince, in a thousand instances, the weakness of human judgment. From a mistaken conception of their calling, persons may do much and to little purpose. If their work be not properly timed and placed it is liable to do more hurt than total negligence. There is with many a common sentiment, that the principal work consists in teaching others, either publicly, privately, or both ; and they resolve that no opportunity shall escape without detaching themselves from the responsibility of neglected duty ; and without considering much the circumstances of the individuals to whom their license extends, they often give an undigested portion, unsuitable and misapplied. If we would do good, we must not consider so much the effect on ourselves as on those for whom we labour, and study to know the best time and method for their sakes. The idea that our prescribed plan must be brought into operation on all occasions is doubtless frequently an illusion of Satan. We confess there is much less occasion to caution the forward than to excite the backward ; but leaving such as will do nothing, we could wish to see such as are willing to do much, labour to the best advantage, considering the result more than the work itself. The members of the church, like the members of the body, have their distinct offices ; and for each to know his own and exercise himself at his respective post would be the sure way for the church to become enlarged and beautified. It is commonly thought that if Christians can set aside the influence of the world, and overcome the fear of man, they are then able to act for God without hinderance or detriment. But there is sometimes an influence from Christians more dangerous than that of the world, because its lines are drawn so intricate as hardly to admit of discovery. Yet when a SINGLE EYE looks through the shade, how distinctly may they be seen, and how much do they detract from many of the most apparently virtuous actions.

Were we to detail upon the list of ordinary Christians we should find items to a large amount on the score of ignorance, prejudice, indolence, lukewarmness, worldly-mindedness, sensual indulgence, refined extravagance, love of praise, of honour, fear, conceit, dislike, envy, suspicion, imagination, with their concomitants, a retinue of evils, which though they exist not in full power, yet they are bars to that holiness without which we can no more live comfortably than we can die peacefully.

In vain do we hold the purest creed, if our faith be only speculative. In vain do we attack the works of the devil if we enter not his bulwark within us. More detestable in the eyes of purity is the sainted mask of religion, than the deformed visage of infidelity. It is not enough that we are more abundant in the externals of religion, and claim a greater pre-eminence in piety than others ; the day is coming "which shall try every man's work of what

sort it is ;" when much of what is now valued and admired will probably be reduced to the weight of a grain, or be thrown entirely out of the balance. X. Y. Z.

CUSTOMS OF THE ANCIENT EGYPTIANS.

From Bossuet's Universal History.

THE Egyptians were the first among whom the rules of government were known. That grave and serious nation first understood the true end of policy which is to render life commodious, and people happy. The ever uniform temperature of the clime made their understandings solid and steady. As virtue is the foundation of all society, virtue they diligently cultivated. Their cardinal virtue was gratitude. The glory allowed them, of being the most grateful of all men, shows that they were also the most sociable. Good offices are the bond of public and private union. He who acknowledges favours, loves to bestow them ; and ingratitude once banished, the pleasure of doing good remains so pure, that it is no longer possible to be insensible of it. Their laws were simple, full of equity, and suited to unite the citizens among themselves. He who had it in his power to save a person attacked, and did it not, was punished with death as rigorously as the assassin. But if a man could not relieve the distressed, he was obliged however to delate the author of the violence, and there were punishments appointed for those who neglected this duty. Thus the citizens were mutually the guard of each other, and the whole body of the state was united against evil doers. It was not allowed to be useless to the state ; the law assigned each his employment, which descended from father to son. A man could neither have two, nor change his profession ; but then all professions were honourable. There were necessarily some employments and persons more considerable than others, as there must needs be eyes in the body. Their brightness does not make the feet, or the lower parts contemptible : so among the Egyptians, the priests and soldiers had peculiar marks of honour ; but all trades, to the very meanest, were held in esteem ; and it was thought criminal to despise the citizens, whose labours, whatever they were, contributed to the public good. By this means all arts came to their perfection : honour which fosters them, was every where concerned : men did better what they had always seen done, and what they had solely been practised in from their infancy.

But there was one occupation which was to be common, and that was the study of the laws, and of wisdom. Ignorance of the religion and polity of the country was dispensed with in no station : moreover, each profession had its district assigned it : from this there arose no inconveniency in a country that was not very

large ; and in so beautiful an economy the idle had no where to hide themselves.

Among so good laws, what was most excellent, was, that every body was bred up in the spirit of observing them. A new custom was a prodigy in Egypt ; every thing went on always in the same regular course ; and the exact observance of small matters, maintains those of greater moment : and so never was there a people that longer preserved its usages and laws. The order of their courts of justice served to keep up this spirit. Thirty judges were chosen out of the principal cities, to compose the court that judged the whole kingdom. None were to be seen in those places of dignity but persons of the greatest honour and gravity in the whole country. The prince appointed them certain revenues, that so being free from domestic incumbrances, they might bestow their whole time in enforcing the observance of the laws. Nothing did they get by law-suits, and making a trade of justice was yet a thing unthought of. To avoid impositions, affairs were discussed by writing in that assembly. Those sages were afraid of false eloquence, which dazzles the judgment, and moves the passions. Truth could not be set forth in too dry a manner. The president of the senate wore a golden collar set with precious stones, from whence hung a figure without eyes, which was called Truth. His putting it on was the signal for opening the sessions. He moved it towards the party that was to gain his cause, and this was the form of pronouncing sentence. One of the finest artifices of the Egyptians, to preserve their ancient maxims, was to clothe them with certain ceremonies which imprinted them upon the mind. Those ceremonies were observed with due reflection, nor did the serious humour of the Egyptians suffer them to dwindle into bare forms. Those who had no business, and lived an innocent life, might avoid the scrutiny of that severe tribunal. But there was in Egypt one sort of trial altogether extraordinary, which nobody escaped. 'Tis a consolation on a deathbed, to leave one's name in esteem among men, and of all human blessings, this is the only one that death cannot rob us of. But it was not allowed in Egypt indiscriminately to praise all the dead ; this honour was to be had only by a public decree. The moment a man died, he was brought into judgment. The public accuser was heard. If he proved that the conduct of the deceased had been bad, his memory was condemned, and he deprived of burial. The people admired the power of the laws, which extended even after death, and every one, touched with the recent example, feared to disgrace his memory and his family. But if the defunct was not convicted of any misdemeanor, he was buried honourably ; and a panegyric was made upon him, but without the least mention of his birth. All Egypt was noble, and besides, no praises there were regarded, but such as were won by merit.

Every one knows how carefully the Egyptians preserved dead bodies. Their mummies are still to be seen. Thus their gratitude to their kindred was immortal: children, by beholding the bodies of their ancestors, called to mind their virtues which the public had acknowledged, and were animated to love the laws they had left them.

To prevent borrowing, whence proceed idleness, frauds, and chicane, king Asychis made a decree, that no man should borrow without mortgaging his father's body to the lender. It was at once impious and infamous, not speedily to redeem so precious a pledge; and he who died without discharging this duty, was denied sepulture.

Religious and Missionary Intelligence.

MISSION AMONG THE WYANDOTS.

Extract of a Letter from the Rev. James B. Finley, to the Rev. S. G. Roszel.

Sandusky Mission House, Feb. 20, 1822.

DEAR BROTHER,

THOUGH we have a thorny field to labour in yet, blessed be the name of Israel's God, we have some encouragement to labour on. Religion is on the rise; we have congregations, and great attention: some are converted, and some are quickened, backsliders tremble, and the pious rejoice.

I received your welcome letter at a time when gloomy clouds had darkened my mind, and I was under discouragement: but your favour quickened me in spirit. I have written to the Juvenile Society, and addressed the letter to your care. Our family at present consists of thirteen. We rise at 5 o'clock, have family devotion before daylight, breakfast, and then all to business. At 12 we dine: at 7, offer our thanksgiving for the mercies of the day, and retire to bed about 9. Our common fare is sassafras tea for breakfast, with some meat. At dinner, meat and hom-money, and at supper some take tea, and some water, sugar and bread. On these we have our health, and feel thankful. We hope soon to have some milk. I have no other desire than to do the will of my Lord and Master. I work hard every day, and sleep sound every night: but I want more grace. I still feel a want of more of God in my soul. Oh! that I could feel His perfect love, and in all things be conformed to the Divine Mind. Unless God opens the hearts of this people, I cannot be satisfied: without this, it seems to me I might as well be buried alive. I expect in one month to have twelve hundred pannels of fence

up, which will enclose about sixty acres. I have on hand a house, 48 feet by 38, of squared logs : and until I get this ready for occupation, I can do nothing to purpose in a school. I want almost every thing ; clothing, bedding, and money to pay my hired labourers. If you can do any thing for us, I shall be thankful. May the Lord ride on prosperously, and may you be more and more successful every day in your labour of love, and patience of hope. Pray for us ; and believe that I remain unchangeably

Yours,

JAMES B. FINLEY.

TO THE JUVENILE FINLEYAN MISSIONARY MITE SOCIETY OF
BALTIMORE, GREETING :—

Sandusky Mission House, Feb. 13, 1832.

MAY grace, mercy and peace from God the Father, and from our blessed Saviour Jesus Christ, inspire your youthful minds with holy ardour and flaming zeal, to grow in holiness, and to spread the honour of his Name as far as the wretched race of Adam has peopled the earth, until "Holiness to the Lord" shall be the motto of all nations.

Although I am buried in this forest among red men, and secluded from Christian society, in a great measure, yet I must acknowledge, as a duty I owe to God, you and myself, I am not worthy of the honour you have conferred on me, by calling your laudable institution by my name. For I am conscious that the hardest station, or the most ignorant class of men in all God's vineyard, deserves a better minister than I am. I daily feel my leanness and barrenness of soul, my unprofitableness as a minister of God. Oh ! for more holiness, more power, more love, more zeal, to perform with a ready mind and active will, all my duty in my present station. All my afflictions and sufferings are nothing, if I can only accomplish the benevolent wishes of God's people, and promote the kingdom of my blessed Master and Lord, who has done so much for my poor soul. In the accomplishment of this, I should for ever despair were it not for the promises of the gospel, and knowing that he who sent me, and inspires your youthful minds, hath all power in heaven and earth, and has said "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Such are the embarrassments and oppositions which present themselves, that to look at them through the eye of human reason, would freeze the soul and make the adventurer flee ; but faith in the divine promise gives another colouring and inspires me with courage to perseverance, in hope of a final triumph. The difficulty of communicating by interpreters, the avaricious disposition of wicked traders, who vend spirituous liquors among them ; their violent opposition to having the minds of these sons of ignorance

instructed, with the prejudices of the Indians against education, and their deep depravity of heart, are some of the most formidable barriers to the progress of religion amongst them. But blessed be God ! these difficulties are not altogether insurmountable, for some have "believed with the heart unto righteousness," and I have reason to believe that God at this time is most powerfully at work in their hearts. A few sabbaths ago I visited a part of my charge, twelve miles from this place, and for the first time explained our rules, letting them know that I was now determined to form classes and to establish order and regularity in the societies,* and that all who were determined to forsake the traditions of their fathers, and quit dram drinking, should have their names on paper with me ; and those who wished to retain their former customs and vices must stay back. Such a season of the outpouring of the Spirit of God I have scarcely ever seen. Oh ! what sorrows and joys were vented in sobs and tears. Twenty-three came forward and enlisted under the blessed standard of the gospel, while sinners cried aloud for mercy, saying, "O ! Sha-shus Ta-men-tare," "for Jesus' sake take pity on us," while some fled from the presence of the Lord. Through grace we have one great advantage. Our best interpreters have caught the holy fire. Last Sabbath, cold as it was, in the open air, only sheltered by some old pieces of bark, I had about two hundred hearers, who sat patiently for nearly three hours to hear the word of God, (so tedious is our manner of preaching by interpreters) while I tried to preach to them. The substance of my sermon was, Take notice ! Jesus stands at your hearts and knocks, and says, if any of you will lay your heart open, and let me come into you, I will live in your hearts and deliver you from sin, and bring you to my good home in Heaven. We had a good time. On Tuesday night I lodged with one of the chiefs, named Between-the-logs, who is very zealous in religion. Almost all night, and until 11 o'clock next day, I was contending with the opposers of religion, particularly with one who had been zealous for God, but is now a wretched apostate. His name is Two-logs ; but God gave me power to speak so that the old man felt himself confounded, and he requested the interpreter not to let me know what he said. This the Interpreter refused ; and after that, the old man was dumb and all his party. Then Between-the-logs began a pointed and powerful exhortation. God was with us. The believing party wept, rejoiced, shook hands, and triumphed over the gainsayers. This evening we shall have a public prayer meeting at the Council house, and I have given out that I am determined to see who is on the Lord's side. This day I feel a great travail of soul for the success of this meeting. Sometimes I almost fear, at other times

* Hitherto no regulations had been entered into, but one open meeting had been held every sabbath.

I feel a holy triumph in my soul. Just before I commenced this scrawl I was alone in the forest, swinging my maul, and splitting rails to fence a corn field ; my soul was deeply engaged with God : when Heaven opened on my soul ! I fell on my maul and shouted aloud. Since that, and now while I am writing, I feel as if glory was streaming around ! Hallelujah ! Glory, honour, and praise to Him, " Who despiseth not the day of small things." I do believe as God is with us, we shall prosper. As it respects the school, our prospect I think is good. We have living with us four Indian girls, which are as many as we can admit, until we get more suitable buildings and more clothes and bedding. I most heartily bless my good Master and Lord that he is in you about to raise up some friends for these poor naked children, who are as wild almost as the beasts. This work is worthy of your youthful compassion, and certainly bespeaks the fervour of your love to God and man. Such is the deep rooted enmity in many of the aged inhabitants in the west, whose friends have been massacred by these savage men, that they would rather exterminate than civilize or christianize them ; and my dependence for help in this laborious work is on such as have not those prejudices, and whose minds are more susceptible of sympathy for these poor children of the forest. I have twelve more at school, under Brother Stewart, the coloured man, who was the first instrument God honoured in sending light to this people. He still is a worker together with God and us. These children all belong to the Big mossey-Turtle tribe, and who were so anxious to have their children educated, that they did not feel willing to wait until I could be prepared to take them : so I told them, if they would get a house, and send their children from home until spring, I would hire a teacher and pay for his board. I had not a cent of money to begin with, but trusted in a gracious providence. Oh Lord ! raise me up many friends to help in this work. On next Saturday I intend visiting the school, if God permit. The children we have learn fast, and one has made extraordinary progress in learning. When she came to us I do not know that she could understand one word of English. In four weeks she learned to spell in two syllables, and knit herself a pair of mittens. I shall, when my circumstances will admit, enlarge my school. I am labouring to put up a building, which I calculate, will be sufficient to hold fifty or sixty children. I believe I shall have as many as I can take, or find means to provide for. Every thing here is wanting, nothing would come out of place, except ardent spirits, destructive every where.

You request me, my beloved brother Roszel, to make an estimate " What it will take to maintain and school a child for a year." This is a difficult question to solve ; as we have nothing but conjecture for our guide. But after the buildings are erected, and our farm is brought into complete operation, which must

be done, I do not think the Establishment, supposing it to consist of fifty children, would cost more than one thousand dollars per annum.

Say superintendent and his family,	\$400
Interpreter and teacher for the male, and one female teacher, aided by the superintendent's wife, for the females	200
Three female servants for washing, weaving, dairy and other domestic purposes, \$50 each.	150
Two young men to manage the farm, \$100 each,	200
	<hr/>
	\$950

From this imperfect statement you may form some estimate what it will take.

Feb. 18th. Some time has elapsed since I commenced this epistle, for I can only write at intervals. The night meeting I mentioned was a good time, and fifteen joined society, four of whom, with their wives, are the principals of the nation. One very wild young woman, while I was trying to preach, on the certainty of the damnation of the finally impenitent, was struck with the power of God, fled out of the house, and fell her length on the ground, was taken up, and brought in. In this situation she remained for some time ; but I believe she did not experience the pardon of her sins at that time. I have not heard from her since. On Saturday last I visited the school, twelve miles from this place ; here I found eleven scholars, all of whom could spell in three letters, but could not pronounce distinctly. On the Sabbath I tried to preach, from "Watch and pray always." We had a good meeting. Brother Between-the-logs exhorted with much feeling ; and I believe with good success. I then met the class. All appeared to be engaged, and one joined, named Big-River, a man I married a year ago.

I shall at all times feel myself under obligations to give you all the information in my power on the subject of this mission and school ; and if you should think proper to communicate any part of this desultory epistle to our Book-Agent in New-York for his useful Magazine, you are at liberty. He has requested me to forward to him the state and progress of this work ; but I have not had leisure yet, nor shall I for some time be able to do so. If your Benevolent Institution should see proper to collect any articles of clothing, or bedding, as blankets, &c. they can be forwarded to brother Martin Ruter, Book Agent at Cincinnati.* I beg leave to recommend to your kind consideration, our

* Any kind friends to the Missionary cause who are disposed to make donations of clothing, blankets, bedding, &c. are respectfully informed that they can be deposited at Mr. Wm. Browne's dwelling, Pace-street, at Mr. Samuel Howard's store, No. 17 North Howard-street ; at Armstrong & Plaskitt's Book-Store, Market-street ; and at Mr. Abraham Hyams' Paint and Paper Store, Bridge-street, Old-town, Baltimore ; and at the Methodist Book-Room, No. 5 Chatham-Square, New-York.

beloved sister Harriet Stubbs, who has left all for Christ and this people ; and is now sitting contented with her little Indian girls around her, spelling and knitting. Perhaps it would be a gratification, if she were to receive a letter from some of her young sisters, introductory to a mutual correspondence. My dear young friends, I must now bid you farewell—pray for us daily. Mrs. Finley and all the family join in love to you all.

Yours,

JAMES B. FINLEY.

P. S. Perhaps you may wish to know how I fare among these poor Indians, with regard to food and lodging. Some are endeavouring to be cleanly, and to live more like the white people. On Saturday morning I breakfasted with my worthy friend, Between-the-logs, on meat and potatoes ; I dined with another friend on a Deer's head and boiled corn ; I supped with a third on boiled beans, hommony, and a piece of Raccoon. I eat as well and as much as I can. I slept on a blanket with an Indian man, and we had another blanket to cover us. On the morning of the 14th, one of our old sisters left us and her family, in the faith of the gospel ; and we comfort ourselves that she rests in Abraham's bosom. She was a Chief's wife.

UPPER CANADA MISSION.

REV. AND DEAR BROTHER,

I embrace this opportunity of communicating to you, and through you, to the Methodist Missionary Society in New-York, an account of the Mission to which brother Smith and myself were appointed at the last session of the Genesee Conference. Some of the difficulties to which a Missionary would necessarily be subject in the newly settled parts of this country, I mentioned in a letter to brother Bangs. I have to say, that in this respect we have not been disappointed. But we had counted the cost, and resolved that nothing of this nature should impede our efforts in the undertaking. Though it was with many fears, but with many prayers to God, that we entered the field, we have great cause of rejoicing in the abundance of divine mercy, and the success of our labours. From the deep interest you take in the prosperity of Zion, I am confident you will rejoice to learn that the God of missions has been with us, and that the wilderness has, in some measure, become a fruitful field.

The last of August we passed into the new settlements about thirty miles from this place ; and made it our first object to ascertain the state of the country, the wants and dispositions of the people, and to what places we might, with the best prospect of success, direct our attention. We found the inhabitants in gene-

ral composed of English, Scotch, and Irish, with a few American families ; possessing different habits and inclinations, and consequently differently disposed as it respects religion. But they received us kindly, and generally expressed a desire to have the gospel preached among them. To extend our labours to all those places where this desire was manifested, it was necessary to travel over a large extent of country, frequently without any open roads, and sometimes without even the mark of the axe upon trees to guide us from one settlement to another. To travel with horses was found impracticable ; both from the state of the roads, and want of accommodation for our beasts.

I found it necessary to return to my station in this place, before I could visit all those townships which were considered proper missionary ground ; nor have I been able since to travel so extensively as I could wish, from the important duties connected with my charge in town. Brother Smith has generally remained in the bush, while, as often as possible, I have gone to his assistance. He has performed his tours altogether on foot, directing his course by a small pocket compass where there was no path, and sometimes travelling from four to ten miles without meeting with the footsteps of man, or a house to shelter him from the storm.

Although the people had generally expressed a wish to have preaching, yet at first but few attended ; four or five on week days, and not many on the Sabbath. Contending with difficulties common to new settlers, and anxious to render themselves comfortable in worldly circumstances, so much did the cares of life engross their attention, that it was difficult to engage their minds in the duties of religion. In numerous instances the Sabbath was not regarded as holy to the Lord, but devoted to worldly purposes ; and many who were once living witnesses of the power of godliness, had become lax in religious duties, and seemed to have lost, in a great measure, their spiritual enjoyments.

But glory and praise to God, the scene is changed. An astonishing alteration in the manners of the people soon became visible ; not in one or a few places only, but generally where the gospel was preached. Where formerly our congregations were very small, houses are now crowded with listening multitudes, anxious to hear the word of salvation ; and their inquiry is not so much, "What shall we eat, and what shall we drink ?" but in many instances, "What shall I do to be saved ?" The gathering crowds upon the Sabbath, and the multitudes which frequently press to the house of worship in the evenings, witness the solicitude of their minds by their serious attention, and often by tears and cries of penitence. To see them in every direction coming from the woods with lighted torches, has often filled us with a pleasing solemnity, and led us to reflect upon the importance of those realities, which have excited this deep interest in their

minds. We have had the pleasure of witnessing not only the tears, but in some instances, the joyful conversion of penitents. In the townships of Esquesing and Chinquacousy, the Lord has favoured us with a revival;* and a number have been brought from "darkness to light," and "made free from the law of sin and death." They are principally young people. The work still appears to be progressing, and our meetings are crowned with the gracious presence of our God.

In October we held our first quarterly meeting. It was indeed, a season long to be remembered. Nearly one hundred collected upon the Sabbath, and about forty communicants came forward at the sacrament of the Lord's supper. Our seven months' labour, I trust, has not been in vain. We have formed six societies, and added nearly seventy members. The greater part of these were members before, in different parts of Europe and America; and others, we trust, are the fruits of recent labours. One circumstance of importance is, the members generally evidence a genuine work of grace in their hearts; and there is a gradual increase of holiness and zeal. Two Sabbath schools have been formed, in which are about fifty or sixty children.— They promise to become useful and important auxiliaries to the cause of religion in this infant establishment. One house of worship has been erected, and two others will probably be completed in the course of the ensuing season. Surely the Lord is at work among the people; and I believe he will still perform gloriously in this country. The views and efforts of our Missionary Society have evidently been seconded by the people, as doubtless they were first sanctioned by the great Head of the church.

The country is new, having been settled but little more than two years. In each of the townships of Esquesing and Chinquacousy there are about one hundred and fifty families; and emigrants are constantly moving into these and another township adjoining. I would wish to suggest to our Missionary committee the necessity of persevering efforts in regard to this Mission; as I think we have reason to be encouraged from the success of our first endeavours.

The townships which form our Missionary field this year, are Toronto, Trafalgar, Chinquacousy, Esquesing and Erin. But these do not embrace *all* the ground where our labour is needed. The call is on every hand, "Come and help us." In Albion, Caledon, Eramosa and Nelson, the people would probably welcome the messenger of salvation; and I am persuaded that our Missionary Society will, if possible, send an additional labourer the next year. The people will probably afford considerable assistance towards their support.

* It likewise extends partly into Trafalgar and Toronto, as these townships join the others to the south.

A want of good roads and bridges has rendered the travelling difficult, and sometimes dangerous.* But these difficulties will disappear as the country becomes settled; and are far less now than when we first visited the bush.

The prospect in this town is by no means discouraging.— There is an evident increase of holiness among Christians; and a number have been hopefully brought to a saving knowledge of the truth. Above thirty have been received into the society since I came here, and something more than that number have removed. This will account for the decrease in the returns of the last Minutes. An unusual seriousness has lately appeared in our congregations, and some at this time are earnestly inquiring the “way to Zion.” I am more and more convinced that my appointment to this place was of God; and I have reason to think that I shall ever remember with pleasure and gratitude, my labours in Upper Canada.

Your affectionate brother
And Fellow-labourer

In the Gospel of Christ, F. REED.

Rev. T. Mason, Cor. Sec. of the M. M. Society.
York, U. C. 20th March, 1822.

ACCOUNT OF A REVIVAL OF RELIGION ON AMENIA CIRCUIT.

At the last Conference I was appointed to travel this circuit which, however, only included five societies, and which were before connected with Duchess circuit. The central one, consisting of eighty members, was accommodated with a convenient and elegant Meeting-house. Here preaching was established every Sabbath morning. The other societies were supplied Sabbath afternoon and on week days. Besides these there were some neighbourhoods in which we had no stated preaching, and one object of making this a separate station was to supply these vacancies.

I endeavoured to avail myself of the earliest opportunity of entering into these unoccupied fields of labour, and, by holding up to the people and pressing upon their consciences the unadulterated word of God, to induce them if possible to submit to the yoke of Christ. To give the more effect to my public labours, I adopted the *singular* method of private visits among those families to which I could have access, and supplied the schools with

* I cannot forbear mentioning one circumstance, which may give you some idea of brother Smith's *mode* of travelling. A want of bridges over the rivers and creeks, would absolutely prevent his passing into some settlements in seasons of high water, did not necessity lead to expedients. He carries with him a small axe, or more properly an Indian hatchet; and when he comes to a stream which is not fordable, he falls a tree across it, and so passes over. At other times he passes by climbing up one tree and descending another, where they stand on opposite banks, and form a junction at their tops.

our catechism, and heard the children recite their lessons. In the interim of preaching, prayer-meetings were appointed, in which the brethren exercised their gifts as the Spirit gave them utterance.

The good effects of these labours were soon witnessed.—Through the summer our congregations gradually increased. But the first conversions which were witnessed in the bounds of this circuit, took place at Rhinebeck Camp-meeting. Five young men, who went *mourning* returned *rejoicing*. On their return, their zeal in the cause of Christ awakened very many to a serious concern for their souls. Immediately the prayer-meetings were crowded; and many, at these meetings, were earnestly engaged for salvation, which, often before they left the house, they found. This work commenced in the old society in Amenia. From this central place of my labours, the work extended to a place called Oblong, on the borders of Connecticut state. Here a great diversity of religious sentiment prevailed; and though our preachers had occasionally preached to these people, no visible fruit had appeared. Calvinism and Universalism were strenuously maintained by most of the people in this neighbourhood; but the power of truth alarmed their consciences, and casting off dependence in creeds and speculative notions, their hearts bowed to Christ, in whom they now believe as an all-sufficient, all-loving, and present Saviour. It was now delightful to preach to them.

Washington was next visited by the out-pouring of the Spirit, where the gracious work is yet going on. Fifty-eight have joined the society in that place. From this place, the work has extended to Towerhill, and restored harmony to that society, and added several to their number.

In Kent, where we had no people, a society of thirty-seven members has been raised.

The whole number who have united themselves to the Church is one hundred and ninety-six. Of these seven have joined the Presbyterians; nineteen the Baptists; one hundred and seventy the Methodists. So far we have to admire the constancy of the young converts; and from the circumstances of their education—many of them having been early taught the doctrines of the Gospel, and are the children of many prayers—we flatter ourselves they will not disappoint our hopes in their steadfastness. We endeavoured to convince our opponents, whose professions of love and friendship we had some reasons to suspect, that the only ground of lasting Christian union is experimental and practical religion; and having taken a firm stand in favour of what we consider the whole truth as it is in Jesus, we hope none who have adhered to us will deviate from us into either error or vice. To God be all the glory! And may He ever defend those who have been the fruits of this revival.

And here permit me to suggest a thought on the utility of arranging stations in the manner of this. One of the greatest is, that it enables the preacher to be continually among the people, to attend all their meetings, to visit those under awakenings, and to counteract the designs of those who would take an advantage of our absence to seduce the young and inexperienced from the path of truth. On this account, as well as others, such stations are desirable. I am yours, &c. D. BRAYTON.

UPPER CANADA DISTRICT.

The Rev. William Case, in a letter addressed to the editor, observes:—"Blessed be the Lord, we are prospering finely in this country. Our congregations, sabbath schools, missionary collections, a church-building spirit, as well as conversions, and order and harmony in the societies, all demonstrate the rising strength of Zion in these parts. There are now finishing or commencing twenty churches in this upper half of the province. We have more than forty sabbath schools and one thousand scholars. These nurseries of virtue and religious information promise much to the prosperity of the rising generation, both in a civil and religious point of view. A great and happy improvement is visible since the close of the late war, which, in many places, by the confusion and calamities it introduced, had broken down the barriers of vice. Churches are crowded with listening hearers. Youth and children, instead of wandering in the fields, or loitering in the streets, are in many places thronging to the schools, with their books in their hands, and learning to read the Book of God! One man, who has a large family of children, a few days since observed to me that, 'Since sabbath schools began, I have had no trouble in the government of my family.'

"I hear that the donation of the Bibles and Testaments from the American Bible Society has arrived. These will be joyfully and thankfully received by the sabbath schools."

Obituary.

DEATH OF MISS CLARISSA NORRIS, IN A LETTER TO MRS. F. GARRETSON.

Near Bel Air, March 11, 1822.

It is a duty that I owe to my dear aunt, to myself, and to the memory of my sainted sister, to write my Rhinebeck and New-York friends an account of the last moments of one who was so deservedly dear to all those who had the happiness of knowing her: but to me, her companion, friend, sister, she was every thing! The

delight of my eyes; the beloved participator of all my joys and all my sorrows; the grand ligament that attached me to earth! my darling sister Clarissa! But she is gone for ever from this world! God has taken her from us to reign with him in heaven!—And dare we repine? Alas! poor human nature; how frail thou art! I am

bowed down to the dust—I feel that the vital spring that gives life and energy to our domestic enjoyments, is sapped, broken. Oh memory! memory! But I must write—I must endeavour to collect my harassed thoughts, and turn to the soul harrowing recollection of that dreadful period, when the last fond fleeting hope expired, and compelled us to realize our awful bereavement.

You, my dear aunt, knew my precious sister at an early period of her life. Ten years had improved her appearance, and brought the beauties of her mind to uncommon maturity, and the fruits and graces of the Holy Spirit had shed a halo of glory around her, that rendered her conversation and manners irresistible.—She was a thousand times more admired, and sought after, than ever. But she often said to me, that all she desired in this world, was more of the religion of Jesus. Since last August, she had been uncommonly devoted to the service of God, and would frequently retire from company to offer the sacrifice of thanksgiving. A few days before Christmas, one of our relations sent his carriage for my sisters and myself to spend that period with him and his family. Sister Clarissa declined going—I went, and spent a week. When I returned, I found my beloved sister slightly indisposed. After that we spent an afternoon with Aunt Wyle—and on Sunday the 13th of January, she rode to Bel-Air, to attend a prayer-meeting. When she returned, she had a chill, and some time after we had been in bed, she was seized with a cramp in her side, so that a violent fever succeeded. Our family physician was sent for. On the 17th she appeared to get worse, and on that day said to me, that she had thought a great deal about dying, and perhaps this was to be the time when she would be summoned to make up her great account—"and why not?" she continued, "I have lived and enjoyed more pleasure and happiness in the world than generally falls to the lot of mortals; and my confidence is so unbounded in the mercy of God, that I feel, that if he calls me hence at this period, to be no more seen, it will be to glorify him; and to rescue me from innumerable evils." In this manner she conversed, and although I had no idea that her sickness was unto death, I was inexpressibly pained. From that time until the twentieth, her fever increased, and she suffered the most excruciating pain. At that period we called in another physician. Every thing that medicine and the most assiduous nursing could do, was done. But, alas, the violence of the disease defied the power of our united efforts.

It was the appointed time of that God who has set bounds to our days. But I must check myself. In the midst of sufferings that would have unnerved the strongest mind, she preserved her serenity, and an unshaken confidence in God, through the merits of the Redeemer. And when we wept at our inability to alleviate her misery, she would sweetly console us, and say, "what are all my sufferings here,—nothing! Oh they are nothing! if they are the means of carrying me to heaven." She was much engaged in prayer, and often said, that she "did not pray for life, but to be enabled to die, and to leave behind her a bright testimony that she was going to heaven." To her young friends who sat up with her she spoke of the importance of early religion, and besought them in the most feeling manner, while in health, to seek and obtain an interest in Jesus. "Oh the vanity of this world and its enjoyments," she would exclaim. "I feel, and long have felt, their nothingness! Religion is the only thing that is desirable, and ought to be made the great business of life—it is that which now supports me, and preserves my strength of mind, in the midst of racking pains, which will soon prostrate this feeble frame, and enables me to view death as a friend sent to conduct me to heaven." From the 20th until the 23d, her sufferings exceeded the power of language to express. On the night of the 22d, about 12 o'clock, her agonies ceased, and for the space of half an hour, she laid in a situation, expressive of heaven's own calm; we could not hear her breathe, her countenance expressed a serenity that was undefinable—her eyes, which were often raised upwards, appeared bright and luminous—I observed to several, that were setting up with me that night, that I would not interrupt her, that I was certain she was holding communion with angels. During that period she raised her hands, and appeared ready to fly. When I spoke, I said, you are better, my dear sister: she replied, "for a short time I never felt freer from pain in my life, and you must all have been sensible of it." I said, yes, we were. "While I laid so calm," she continued, "I heard heavenly music, and an innumerable company shouting and giving glory to God; and they said that my pains should be mitigated, *would* be mitigated—And as they sung and shouted, I could distinguish distinctly different voices—they appeared to be behind me, and round about me." And what else did you hear them say, my dear sister, said I. "Oh!" said she, "they said a great deal, but I was so eager to catch every word, that I lost almost all."

If it is the will of God to take you from this world before he does me, my dear sister, said I, will you be my guardian angel? She took my hand and pressed it between hers, and gave me a look that I shall never forget, and exclaimed, "Oh! you know how I love you." After that night she heard again heavenly music. The next day she heard it, and as they sang they seemed to say, Sister spirit come, Oh come away! Her room appeared like the very gate of heaven! Pious ministers of different denominations visited and prayed with her. Her devotions exceeded every thing I had ever heard, or even read of. Our house was crowded with persons who were continually flocking to see her—Our pious friends joined us in fasting and prayer for her recovery. The physicians said she would recover—She replied, "that she almost hoped this sickness was unto death; but not my will, O Lord! but thine be done." She would frequently say that the most glorious prospects were before her, and would ejaculate, glorious, glorious, oh how glorious! To all that attended on her, she expressed her gratitude, and would say, "what a poor creature I am, to occasion so much trouble." On being asked if she had any fear of death, she replied, "not the least in the world—has not our blessed Lord

said, 'that whosoever cometh unto him, he would in no wise cast out?' And I come, yes! gracious God, with open arms I come to thee;" and raised her hands in an extasy. On the friend who wrote her will saying to her, my dear, I hope you will live to enjoy those things yourself: she replied, "I shall soon be in heaven." The evening before she died I said to her, my beloved sister, if you can converse, do speak to me—"It is a great exertion for me to speak," she replied, "I am almost exhausted. I feel that the place that knows me now, in a short time will know me no more for ever." Her hands were clasped in the attitude of prayer, and I heard her after that, distinctly say, "When I am about to die, Oh! my Father and my God, receive my immortal soul!" She laid for some time in the most heavenly state, her countenance was as an angel's, and appeared to me like the spirit of the just made perfect: and in that situation, her breathing which could not be heard, became shorter and shorter; when about three o'clock, Friday afternoon, the first day of February, her beatified spirit returned to God who gave it. Oh! that I may die the death of the righteous, and that my last end may be like hers. S. N.

Poetry.

For the Methodist Magazine.

MAY.

HAIL lovely month! the first of all the year,
Which animates and cheers the grateful mind;
Welcome to all—but unto those most dear,
Whose souls by grace and science are refin'd.

Creation smiles, and owns the sov'reign pow'r,
Yielding submission to His potent hand,
Which moves the wheels of each eventful hour,
And clothes with verdure all the fertile land.

Favonian breezes gently fan the air,
And zephyrs 'midst the fragrant blossoms play:
The op'ning buds returning spring declare,
And nature echoes round the charms of May.

Sweet flows the stream and winds along the
plain,

Enriching all its banks with liveliest green;
No longer bound by winter's icy chain,
Pursues its course amidst the varied scene.

Mild is the beam which ushers in the day,
And glances far upon the dark blue wave,
Where lo! in bands the Nereides play,
Or near the sloping banks their pinions lave.

'Tis music all—'tis nature's charming voice,
Which undulates upon the list'ning ear;
Its pow'rs unspent, in Infinite rejoice,
This truth declares—that nature's God is here.

His breath revives the smallest leaf which grows,
And fills with juice the fair and swelling grain;
He blends the tints, expands the blushing rose,
And decks with beauty all the flow'ry train.

But oh! thou God, whose beauties round us shine,
In all of nature's works which thou hast made;
Reflect thy glorious attributes divine,
In beams refulgent which shall never fade.

But all these lovely charms, without Thy smiles
Can never fill the soul for thee design'd;
Beauty and wit, with all their pleasing wiles,
Soon lose their pow'r to captivate the mind.

Roll on, oh time! till winter's life is fled,
And spring perennial ushers in her bloom;
When breathes again the ashes of the dead,
And light eternal gilds the mould'ring tomb.

MIRANDA.

New-York, April 11, 1822.